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Nama

young girls sharing a hut together, and it may happen that a number of boys also share a hut, but this is not the general rule among the Nama. It is much more usual for the family to remain together until a new household is formed after marriage. Near each of the brothers in a family would be grouped his immediate dependents; his married sons on his right, the eldest furthest to the right, the youngest nearest to his father's hut, while on the left would be any married daughter who had not yet removed to her husband's people and any widowed sister who had come home to live with him. Other dependents of various kinds would also be camped to the left of a man's hut. Chief among these would be the *!Gou*, or servants, hardly to be called slaves, who were generally of the Berg Damara race, a people of negro affiliations which has long been in subjection to the Hottentots. Many Berg Damara even now are attached to Hottentot families as dependents. These people are free to marry as they will, and are never bought or sold, but they generally remain attached to the same family for long periods. Family servants is perhaps the best name for them. Many of those whose history I have studied were taken, or picked up, as small children by the Hottentots after one of the numerous wars when families were scattered and the children were left helpless in the veld, and they were then brought up in the family, acting as herdboys and in general counting themselves as members of the family. Intermixture of this black Race with the Nama is now taking place, but there is little trace of it having been frequent in the past.

It remains now to describe the conduct of people towards one another in the society, and this depends to a very large extent upon the kinship system, though relative age is also an important factor.

The kinship system of the Hottentots is a classificatory one with many similarities to the kinship systems found among the Bantu. The relative ages of the person speaking and of the person spoken of are very carefully recognised in these kinship terms. There is a special term for the mother's brother, who stands in a very close relation to his sisters' children, and there are special